

Serials

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A Bible study group in Germany

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WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva
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STAFF NEWS

During November and December *Marie-Jeanne de Haller* has continued her visit in the United States, speaking on various campuses and taking part in student conferences. She also attended the constitutive assembly of the National Council of Christian Churches at Cleveland. She will return to Federation headquarters the beginning of January.

Winburn Thomas has visited S.C.M. branches in India and Ceylon, and will terminate his appointment on the Federation staff by spending several weeks in the Philippine Islands. In the near future we will give you information about his new assignment with the Presbyterian Mission Board in Asia.

During these last two months other members of the staff have either been in Geneva producing documents, writing Grey Books and planning for coming meetings, or travelling in Western Europe. *Kyaw Than* visited the Netherlands and Great Britain; *Bill Nicholls* and *Philippe Maury* have been in France, and *K. H. Ting* has travelled in England.

The middle of January *Kyaw Than* will leave for Southeast Asia, where he will visit in South India before returning to his home in Burma. Early in the new year *Keith Bridston* is scheduled to go to England where he will act as chaplain at a conference for theological students. The latter part of February *K. H. Ting* plans to go to Belgium and France, while *Bill Nicholls* will visit Movements in the Netherlands and Denmark. In the new year *Philippe Maury* will pay a flying visit to the Finnish S.C.M., and attend the winter conferences of both Swedish S.C.M.s, and a leaders' conference of all the Scandinavian Student Christian Movements.

During the latter part of January and early in February most of the secretaries will take part at Bièvres, France, in the Federation Officers' Meeting and in the annual Ecumenical Consultation, of which Dr. Visser 't Hooft will be the chairman. Following these meetings the European Council of S.C.M. leaders will meet in Belgium. During the Council a consultation on the program of the University Commission in Europe will be held, with the participation of several experts as well as the General Secretaries of most of the European Movements.

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NEWS LETTER

Dear Reader,

I have already written to you once just a year ago about the responsibility of the Federation in relief matters. I am led to do it again now because we have had to think and work a great deal in this realm during the last weeks. From December 1 to 10, several meetings took place in Geneva in order both to liquidate World Student Relief and to establish some new organization which could continue in new ways and we all hope with new strength the great task which W.S.R. carried out during recent years.

As you all remember, it had been decided that W.S.R. could no longer be considered a satisfactory channel for our participation in the great relief enterprise in which most elements of the student world have cooperated up to now. Many discussions took place in order to define a form of cooperation which could keep all these elements together. It has not been possible unfortunately to reach any agreement among all the members of the old W.S.R. Nevertheless a new body has been founded which takes the place, if not officially at least in practice, of both World Student Relief and International Student Service. This new organization will be called *World University Service*. It will be directed by an assembly composed of three categories : nominees of W.U.S. national committees, representatives of sponsoring international organizations, and some members at large coopted with a view to ensuring the participation of people of a high academic and moral standing.



International encounter : D.P. students on the German-Austrian border at Scharnitz are met by representatives of the Canadian D.P. scholarship scheme.

The program of World University Service will embody most of the activities which W.S.R., and before it I.S.S., had developed. As its name indicates, W.U.S. will be primarily devoted to *serving* the university community throughout the world. The aims of W.U.S. are defined in its statutes as follows :

"World University Service has as its object the expression and promotion of international university solidarity and mutual service within and between universities and centres of higher learning throughout the world.

"World University Service encourages and supports all efforts on the part of students, professors, and others to meet the basic needs of the universities and centres of higher learning and their members and to make them true communities and real centres of national and international life.

"World University Service seeks the achievement of its object

a) through extension of material aid by members of the world university community to their fellow members who are in immediate need ; and particularly through assistance to self-help enterprises designed to meet long-term needs;

b) through the mutual sharing of knowledge and experience gained in attempts to resolve basic university problems ; and

c) through bringing together students and teaching staff without prejudice to race, nationality, political and religious conviction, and social and economic background, in order to establish through personal encounter that basis of international understanding from which a spirit of international solidarity can emerge and a concern for mutual assistance and service be developed."

But statutes and principles, while useful and even necessary in order to avoid confusion, are only destructive if they are not implemented in practice. W.U.S. may have a very satisfactory structure, a noble ideal and excellent principles of action ; W.U.S. may intend to continue the great tradition of I.S.S. and W.S.R., but it will still be judged according to what it does to meet the urgent needs of the university community throughout the world. Service cannot be a mere word. It has no significance except when it means feeding the hungry, healing the sick, giving books to students in war-destroyed universities, breaking up the present isolation of students and professors.

W.U.S. did not have a very bright future before it last month, when some eighty representatives of international student organizations and national committees decided to constitute it. Many problems remained unsolved. I have already mentioned that of future cooperation within W.U.S. : some of the people who took part in W.S.R. will not be represented, at least immediately, on W.U.S., particularly the International Union of Students. The financial prospects are not very favourable : during the last years the normal income of W.S.R. has been steadily shrinking and there is no sign that the constitution of W.U.S. will create a brighter picture from this financial angle. At the same time student needs are more urgent than ever. Once again these meetings in December 1950 were an occasion for the heart-breaking review of student suffering and the even more painful decision on the program of action for the coming year. It is of course marvellous to decide to spend so many dollars or Swiss francs to help T. B. students in Southeast Asia. However, when one realizes that such a decision means first, that only one student out of one hundred in need will be helped, second, that if that amount of money is spent to help T.B. students it will reduce by an equal amount the help so urgently needed by refugees and D.P.s, and third,

that if that amount of money is spent in Southeast Asia it means that another need will not be met in Europe, in Africa or in the Far East, the joy of being able to do something, even a little, in one place is balanced by the sorrow of discovering all that one has to cut out elsewhere — to cut out, but not to forget, for forgetting is indeed impossible.

When discussing our coming tasks as W.U.S. we felt that this tragic situation called for some drastic steps. Administrative costs were reduced to the minimum possible for international operation. It was decided to concentrate our limited resources on a few projects, which could be carried on more effectively, rather than on a great number of small items. But above all, it was felt unanimously that the only solution to the tragic situation with which we were confronted was to call urgently on all those who have in the past supported the work of W.S.R. to put all their energies, all their efforts, all their resources of time and money, indeed all their love, behind the work which W.U.S. will carry on in the future. It was decided that the current year 1950-51 will really be the year of decision. Either W.U.S. will carry through its program of action and meet in its humble fashion some student needs, or it will fail to do so. If the latter should happen, some drastic measures would have to be taken to reduce radically the program of relief and service carried on up to now. It would mean the end of international coordination of student relief activities, the end of international cooperation between people of so many different origins and opinions at a time when there are very few opportunities for such cooperation. It would be the end of a great tradition and, in so far as the Federation is concerned, the end of a great tradition of Christian service. It is my fervent hope that during the present year all those, and particularly S.C.M. members, who cooperate in W.U.S. work will rediscover the urgency of student needs, and will gain a new vision of the great contribution they can thus make to the cause of international understanding and peace. Federation members must take this new opportunity God gives them to render Christian witness through love and mutual service among people who do not share the same faith. There is a great task ahead of us : since the very beginning of I.S.S. after the first world war, members of the Federation have taken a leading part in these joint efforts of student relief. At this crucial and important moment in the history of student relief and of the world, and at the beginning of a new year of anxiety, suffering and hope, I wish to put the challenge of student suffering before the readers of the *Federation News Sheet*. We have, of course, a primary responsibility towards S.C.M. members. We have the Christian responsibility to help our Church and to help one another in the Church, but it would be betraying the very nature of our faith, denying that Christ died not only for Israel but for all those who are lost, particularly those who are afar off, forgetting the needs of men outside the Church, of students outside the Federation. "Man shall not live by bread alone," but he shall live also by bread. If we pray God to give us our daily bread, we must be concerned with feeding the hungry. W.U.S. is an opportunity to show forth very concretely something of the great love which is in Christ Jesus. A door is open for Christian witness and Christian charity. Let us decide in the beginning of this New Year to go forward in this direction.

Yours sincerely, PHILIPPE MAURY.

THE BRITISH S.C.M.

JAMES BLACKIE

Chairman of General Council

This is an exciting year for the British S.C.M. It is the first year since the war that leadership has fallen on the shoulders of non-ex-servicemen, and it is the first year that our new Aim and Basis guides our policy and program.

Since the war much thought and self-examination under God have gone on in the S.C.M. in Britain, in an effort to discover the correct pattern for a student movement in this day and generation. Indications of change and new influences appearing in the decade since 1938 required investigation and articulation. Chief among these was our relation to the churches in this post-Amsterdam era, when the ecclesiastical situation has changed so greatly and when there is such a strong emphasis on the Church in contemporary theology. At the same time, there has been a growing awareness of the university as the place of our obedience, and a realization that God has a purpose for the academic community in the redeemed community of mankind. Certainly, the S.C.M. is most truly the servant of the Church when it is sensitive to its real task in the university and busy about it.



*James Blackie and his wife, the former
Nansie Anderson*

A commission of senior friends, staff and students was set up by General Council to explore these questions. Out of the discussions arose the conviction that a new Aim and Basis was required to express and guide more adequately the life of the Movement. The long process of preparation of the Aim and Basis by General and Regional Councils and the commission itself, and its adoption at the Annual General Meeting at Swanwick 1950 was an act of fundamental significance in the Movement's life, and its introduction was aided by the issuing of a declaratory statement urging the whole Movement to examine its life of prayer, study, evangelism and ecumenical fellowship in penitence before God and to seek for His judgment on it.

In Britain, where church history, tradition, and the "establishment" in England and Scotland of two churches not in communion with each other have tended to harden denominational consciousness, the S.C.M. has been called on to play a part of considerable difficulty but of some ecumenical significance. In the university, the division of the Church comes to articulate, if confused, expression. In the questing, materialistic academic community, one of the most

important battles of the Church is being fought, and here its disunity is most apparent. In addition to the S.C.M. and the Inter-Varsity Fellowship — tragically divided — the different denominations are realizing their responsibilities to their students, and it is not uncommon to find four or five Christian groups within one university. This denominational approach calls into question the nature of the S.C.M., which from experience has been a fellowship of the Holy Spirit but which is not united in the Sacraments. The conviction has arisen within and without the Movement that because the pattern to which God is calling His Church is that of unity, the existence of the S.C.M. should continue to be a challenge to the exclusively denominational approach, a continuing reproach to the easy acceptance of sacramental division, and a plea in humility to the churches to accept our Movement as an instrument of the Church in the university. In order to discuss this more fully, the S.C.M. has called for January a conference of denominational student chaplains appointed by the churches, the first occasion when they have met together to consider their task on a national basis, and to work out a common understanding of the Movement's place within it.

The commitment of the whole life of the British S.C.M. to the Church as the body of Christ and to the churches as they exist in their unhappy division is made explicit in the last sentence of our Aim: The S.C.M. "seeks the extension, unity and renewal of the Church throughout the world, and calls students to bear witness as responsible members of a particular Church, in personal commitment to Jesus Christ as their Saviour and Lord".

The British Movement had its origins in the evangelistic revival of the late nineteenth century, and has always laid before its members the urgency of the Church's work overseas. This was done chiefly through the Student Volunteer Missionary Union — a vow-making body within the British Movement — where preparation and dedication for overseas service could be pursued and deepened. In addition, the S.V.M.U. acted as an adviser to the rest of the Movement on all overseas interests, and performed a great service for the Church in the fifty-six years of its existence by sending over four thousand S.V.s abroad as missionaries. A tradition, however, had been growing up that only people interested in missions joined the S.V.M.U., and that the entire overseas concern of the Movement was expressed in it and not in the Movement as a whole. In order, therefore, to try to make the Church overseas one of the central concerns of the Movement's life, and to see all its activity as missionary, regardless of geographical location, the Movement has "ceased to promote the S.V.M.U.". We have begun to see that all our political and vocational decisions, our prayer and study life ought to be seen in the context of the world-wide Church, but the working out of the full implications of this will take much longer than the symbolic switch-over at our headquarters of the secretaryship of the Overseas Committee from a specialist Overseas Secretary to the Assistant General Secretary of the Movement.

Our new Aim and Basis also states that the Movement "works for the understanding and acceptance in the thought and life of college and university, of the lordship of Christ over the whole life of mankind". This would appear to many pre-war members to be the greatest fact which differentiates the 1950 Movement from that of their day. Although the conviction of the importance of the university in and to which students are called by God to serve Him has

its roots far back in the Movement's history, it was only articulated as a central concern in the years during and immediately following the war.

Movements in many countries are now aware of the "University Pamphlets" published by the S.C.M. Press after the war. These were followed by a "University" Commission at our post-war Quadrennial Conference, and in 1949 by Sir Walter Moberly's book, *The Crisis in the University*, which poses the fundamental question not only to the S.C.M., but also to the universities and the responsible citizen: "Do the universities understand their true function in this age when the values upon which the universities were built are no longer those current in contemporary thought and society?"

The question may well be asked at this point: "How does all this affect the on-going life of the British Movement in 1950?" and it must be conceded that it will be years before much of what has been said will have its full influence on the Movement. There are, however, several "straws in the wind" which a brief look at some of the characteristic activities will show.

In Britain the basic nucleus of a branch is regarded as the Study Group which, if true to its nature, will often include those who would not call themselves Christians as well as Christians of many traditions. The quality of study in Britain has been improving during the past two or three years, and most branches regard it as the characteristic activity for Christian students in community. The room for improvement, however, is quite terrifyingly large. One very noticeable trend during the post-war years has been the increasing desire to understand the great affirmations of the Christian faith and a very marked renewal of interest in Bible study. Two-fifths of all groups are Bible study groups, and a third more are doctrinal. To help relate its Bible study to questions arising from its involvement in the university and politics, the Movement has launched a new daily Bible reading scheme, which it is hoped will be used by the whole Movement, providing a common pattern of biblical study and thought in which our other activities will assume new meaning and purpose.

In a student-led organization such as ours, through which people pass rapidly, it is difficult to build up any systematic pattern of existence such as the churches have in the Christian year. Such a pattern is very necessary if the totality of the Christian faith is to be presented to the student who averages three or four years at the university. An attempt is made at the branch level to guide members into different kinds of activity each year (perhaps one year a Bible study group, then one on doctrine, then on politics), and on the national scale a rhythm of events is being worked into the life of the whole Movement to assist in this process of growth. The S.C.M. "Year", apart from the organizational life of General and Regional Councils, usually begins with a Branch Pre-terminal Conference at or near the university, at which the work of the coming year is reviewed and dedicated. This is followed by national Prayer Schools and Industrial Department Conferences during the Christmas vacation. At Easter there is a national Bible School. The idea is that branches send suitable delegates to all these meetings. Finally, in July there are the two Swanwick Conferences — Study and General — which are becoming so full that stretchers and sofas have to be pressed into service as beds.

It is probably at Swanwick that the Movement is seen at its most serious and most gay. The tradition of the "Summer university in miniature" has gone deep into the life of the churches in Britain, because of the thousands of



There is no limit to our achievements at Swanwick!

past members who have "been to Swanwick", shared in its thinking, or understood perhaps for the first time what it means to offer up to God the perplexities, joys and sorrows of academic life. It has been said that the laughter of Swanwick challenges the devil and, if this is so, the demonic powers require a holiday for recuperation in August, because at Swanwick there is a spontaneous atmosphere of gaiety and seriousness which is not easily experienced elsewhere in this country. It is only at Swanwick that one can see a bishop thrown out of the dining hall for being too noisy, and it is only at Swanwick that the majority of British students experience the community of the Federation by meeting large delegations of students from other countries. It is probably true to say that if since the war we have recaptured something of purpose and quality in our study, it has been through Study Swanwick with its emphasis on private reading, group study and the tutorial method. Swanwick sums up all that is best in the S.C.M.'s life, and often shows up what is worst. It continues to open up fresh avenues of thought and to expose new realms of Christian experience for each generation.

It is difficult to say that this thing or that is true of the British Movement in general. In an S.C.M. which contains within itself many of the tensions of the ecumenical movement, and reflects, as a student body must, some of the ills of our contemporary university situation, there are many voices and many opinions. It is with penitence that we see how faithless we are in face of the faithfulness of some of our fellow Movements in the Federation with much greater difficulties and much smaller resources. Continually we have to point beyond ourselves to Jesus Christ who is our Saviour and Lord, and go forward "in the hope that the Movement will become increasingly aware of God drawing near to it in demand and power".

A GRAFTED GROWTH

SIU MAY TING

In some ways the Chinese Student Christian Association in North America (C.S.C.A.) can be considered as a branch from the tree of the Chinese S.C.M., enjoying a grafted growth on the American campus. It began this grafted existence forty-one years ago in 1909, as another "baby" of John R. Mott. The transplanting was done with the help of a group of Chinese students on a single campus. Many among this original group have since attained international renown in Christian work. Today this Association has branched out into many campuses and university centres. Instead of holding occasional summer conferences as in the past, they now have three conferences each year, in addition to many regional retreats.

By and large the following seem to me to be the main characteristics which mark the C.S.C.A. as different from other Student Christian Movements:

1. Its predominantly graduate membership. About two-thirds of its members are graduate students or research fellows. They are thus older and more mature than the average American S.C.M.ers.

2. Its high percentage of majors in the physical sciences. For instance, at one four-day retreat, two-thirds of those attending were found to be engineers in various specialized fields. C.S.C.A. conferences have never had to look for an "outside" camp doctor, or "outside" help in setting up loud-speaker systems.

3. The presence of quite a number of doubters and questioners about Christianity. This is probably to be expected as a result of the predominantly non-Christian background in China. So rather than a fellowship of convinced Christians, the C.S.C.A. tends to be one in search of the faith. But our discussions on the essence of Christianity help not only the non-believers but also the believers to clarify their faith and beliefs.

4. A desire to run things themselves rather than to have things run for them. This, of course, is related to their age and maturity. There are many in the C.S.C.A. who have held responsible executive positions in the past, or who will do so soon.

5. And last but not least, an orientation towards China. The world and the land of sojourn also enter into the discussions, but the main concern is China. This is very natural, especially in these days.

These characteristics explain the continued existence of the C.S.C.A. for the last forty years. Inadequate as it may be, the C.S.C.A. is still the most effective link between the American churches and these future leaders of China. Without this coagulating force, many Chinese students would be mere atomized individuals completely lost in the big cities and big universities.

At the present time there are about three thousand Chinese students in America. About twenty-six per cent belong to the so-called "weaker sex". Not more than twenty per cent are Christians, though a very large number are graduates of Christian institutions in China. About three-quarters of them

are in graduate studies. Roughly sixty per cent are in the physical sciences. This percentage would be much larger if we include in the student category the research fellows and medical personnel in further training. In New York City and vicinity alone there are over three hundred Chinese medical doctors. This shows the great technical contribution which this group could make to China. No Chinese government can afford to ignore such a large number of highly trained technicians.

The men and women who make up the C.S.C.A. are naturally the more energetic and alert among these temporary guest students from China. They come to the C.S.C.A. with various motives, but they go away with something which, though inadequately given, they can get from no other organization during their sojourn. Many come because they feel lost in the American universities which are so vast as to resemble chain-store "crediterias". Others come because they get homesick for China and the "Christianity they were used to at home". However, the leadership falls naturally on those who are direct or indirect descendants of Christian leaders in China. It is a good sign that recently more Chinese theological students have joined the C.S.C.A. and are giving it active leadership.

At various times the C.S.C.A. has filled different needs which have arisen among Chinese students in connection with events in China. In the early days of the Republic it was the need to exchange ideas about reconstruction. During the war of resistance against Japan it was the concern for maintaining national sovereignty. At present there is every reason why they should want to get together and exchange news and views.

Nevertheless, they are by no means in agreement in their attitude towards the changes in China. There is a small number who hope and plan to quit China for ever. On the other hand, there are supporters, with varying degrees of ardour, of the present government. The majority feel that, despite the changes in China, she remains their country and that they owe their fellow countrymen their service and their solidarity in suffering and hope. As highly specialized people, they want to go where they are most needed and can be of most service. Many and heated are the discussions when C.S.C.A. members get together. But no matter how great the disparity of opinions on various social, political and international issues, the C.S.C.A. has remained as one, and there has never appeared within its life the slightest sign of partisanship. Since this group can hardly be said to be united by loyalty to a common Lord, it is really amazing that even a common search for Him, mixed as it is with scepticism and half-heartedness, can generate this degree of unity which we have experienced.

At the end of this report, and at the end of the period of my personal association with the work of the C.S.C.A., let me say that the C.S.C.A. owes a large part of its growth to the brotherly care of the United Student Christian Council. We are glad that a closer integration of the work of the two organizations is being realized to the benefit of all concerned.

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A CALL TO PRAYER

For the Universal Day of Prayer for Students

FEBRUARY 18, 1951

"He is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in this flesh the law of commandments and ordinance, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were afar off and peace to those who were near; for through him we both have access in one Spirit to the Father."

Ephesians 2: 14-18.

"May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father who has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins."

Colossians 1: 11-15.

The World's Student Christian Federation calls you to observe a Day of Prayer for Students in the belief that we all need the prayers of one another to strengthen us in faith in God and in obedience to His will.

Our failure to think and pray beyond ourselves is a sign of the sinful self-centredness of all men, producing disunities in all life. Men and governments are in tension and strife with one another. Armed conflicts have broken out separating peoples and nations. Even within the Church there are sinful separations. The Body of Christ seems to be torn asunder.

Each one of us, by his moral problems, individualism and class pride, destroys persons and communities. Each one of us is facing tensions which today are not decreasing but are giving rise to even greater uncertainty, anxiety and insecurity.

We who are students participate in both the causes and effects of this sinful state of the world. We have often put our own race, class, creed, personal desire or nation above the love which God would show through us to all men. In particular, some students have often felt forgotten or oppressed, while others are fearful for their order and security. The student of Eastern Europe, China, or Korea feels himself cut off from and misunderstood by his brother in Western Europe, America or Australia. The student in Chicago, Aberdeen or Melbourne feels little identity with or concern for the students on his own campus, let alone an inarticulate student half-way around the world. We must oppose continually the fact that many of our fellow Christians in the Federation cannot now meet with other students. We as Christians see this situation, but we are guilty because we do not repent enough, witness enough, or love enough. We are called to common prayer today.

He hath made us both one...

It is, however, into this very situation that the Gospel comes with ever challenging relevance. It proclaims that Jesus Christ has redeemed all men, broken down the walls of hostility which separate us. He has given to those who will receive a new relationship of love between man and God and man and man, creating a new bond which neither wars nor rumours of wars can break. Our unity in Christ comes inevitably from His Lordship, a unity which human circumstances cannot deny. And yet, the division of the Church of Christ by national boundaries, confes-

sional creeds and racial pride is a shameful reality frustrating the fulfilment of its mission to witness to the Gospel. We who are Christian stand under the judgment of God for both the sins which divide the world and those sins which create divisions in the Church and prevent our acting to remove the disunities marring His Body.

Be strengthened with joy ; He has delivered us...

Yet we can rejoice in these circumstances, because our Lord Jesus Christ having been crucified for our sins has once and for all triumphed over evil, so that through His death and glorious resurrection we too, in our lives, might do battle and share in His victory. As we all share in His victory, likewise we all face the same foe, whatever external form he assumes or wherever the battle-line is extended. In Him we find glory in obedience, patience in tribulation, peace in the midst of war, certainty in a world of uncertainty, triumph even in death. In Him we live in an unquenchable hope, whatever our lot may be. Through Him we are brought, ever through one Spirit, to the Father.

For those who are undergoing a sick civilization here is the promise of new life ; for those in physical and intellectual bondage, here is liberation ; for those who suffer from despair, from personal isolation, from confusion of purpose, from material poverty, from political frustration, from any humiliation of personality, here is the assurance of enduring hope ; for those who seek human panaceas and utopian societies, here is the source of humility and realism ; for those engaged in building a new civilization, here is the only inspiration, the only firm foundation. If we but accept Him and respond to His calling, we receive a newness of life. This promise affirms a bond of love which nothing can sever. We are "delivered from the kingdom of darkness and transferred to the kingdom of the beloved Son".

In everything with prayer and supplication, let your requests be made known to God...

We come before God on this Day of Prayer realizing that too often we have doubted His promise that where two or three are gathered in His Name, there He also is ; that whatsoever we ask in His Name will be given unto us. But we can come if we humbly acknowledge our weakness and lack of faith in His power. We can come in thankfulness for His great mercies to us, asking Him to help us see the unity of His children in the bond of love. We can come if we see in penitence that we have not given adequately of ourselves to our fellow students, nor have we brought their needs before the throne of God in prayer.

We can come, in the faith that the great thing we can do is to pray for each other. Cut off by space, ideologies and open conflict, we are still one in Christ and can come before Him on this day and every day with thankfulness for a faithful witness among those who are persecuted ; in supplication for a steady witness by all who confess His name ; with contrition for we have doubted the power of God, in His grace, to answer our prayers of intercession, to fill every need and to care for us. We can come if we confess we have depended more on our own might than on God's love. We can come asking for His grace. We must come. God's great mercy compels us.

"And now unto Him who by the power at work within us is able to do far more abundantly than all that we ask or think, to Him be glory in the Church and in Jesus Christ to all generations, forever."

Amen.

The Officers of the World's Student Christian Federation :

ROBERT MACKIE.

RUTH WICK.

KIANG WEN-HAN.

M. M. THOMAS.

LEILA ANDERSON.

HIEL BOLLINGER.

PHILIPPE MAURY.

NOW IS THE TIME

MARJORIE STEWART

The Student Christian Movement in West Africa carries the main responsibility for meeting the student on his own level of inquiry. Many students come from rural areas where the African minister, in charge of several churches, has little time to supplement the minimum training which he has received. With no opportunity to follow the student along his specialized line of study, he is unable to meet the perplexities that arise. Even less adequate is the catechist who is in charge of one or two local churches. The missionary has a large area to supervise and is deeply involved in administrative work of various kinds. If the student cannot find in his college or university some person or group to whom he can turn in his awakened perplexity, he is unlikely to find that help elsewhere. Several Training Colleges which are run under mission auspices provide opportunities through class meetings or Bible classes for questions to be thrashed out. In the secular universities or colleges there may be a few staff people who can help and who make their homes available for student group meetings or individual interviews. But it is through a recognized body such as the S.C.M. that the student finds a means of spiritual expression or discovers his way to this personal source of help. In a society where the struggle for advancement and recognition is paramount, where the sense of values is conditioned by material prosperity and status, the S.C.M. within the colleges carries the supreme responsibility of acting for the churches in presenting the Christian way of life — a strange, alien message of self-surrender and service.

Enlightened, voluntary service by a number of old Student Movers over the past ten years has established on the West Coast a chain of S.C.M. branches whose roots have struck deep. The S.C.M. functions from Sierra Leone in the Fourah Bay University College and Secondary School groups, through the Gold Coast with its University College at Achimota and Training College at Aburi, to Western Nigeria with its group of colleges — University, Training and Theological — at Ibadan, Oyo, across to Eastern Nigeria with its Men's and Women's Training Colleges and a Theological College. In addition there are one or two Secondary School branches.

The S.C.M. has a sparkling vivaciousness as well as a sincere yearning to find in college life the truth that had been such a natural part of mission school life. Student committees, at first timorously and then with zest, realize that responsibility for witness and organization rests primarily with them and is no longer an essential part of the academic fabric, to be taken for granted. The challenge is staggering but stimulating. Wise guidance by senior friends helps to promote and stabilize the groups.

Conferences that bring together students from such different areas as East and West Nigeria, men and women of such different experience as the African and the Westerner, are indeed an adventure in relationships. Here are some student reactions to the first all-Nigeria conference held in July in Western Nigeria :

"On the 30th of June, 1950, while people in different parts of Nigeria went about their normal callings, a group of students from various parts of the



*Delegates from Eastern Provinces to All-Nigeria S.C.M. Conference.
(Marjorie Stewart standing second from left.)*

country withdrew themselves into the cool confines of the ancient city of Oyo, to deliberate as Christians on the all-important questions of 'God at Work' and 'The Situation Today'. At a time when the Nigerian atmosphere was seething with the cry of unity, this group of Christian students demonstrated throughout a peaceful and enjoyable weekend that the unity of Nigeria is within the category of possible things.

"The place of meeting was Oyo, a one-time stronghold of heathenism. It was still drizzling when we entered the St. Andrew's compound. The beaming faces of our student hosts, their readiness to help us, our new surroundings all beautified by flowers, all these engaged our immediate attention. After a few seconds the lorry came to a halt with a bump; we were then released. Old friends ran to welcome us. A chat here! Laughter there! The whole atmosphere was pervaded with the chorus — How do you do? We dragged our loads wearily to our would-be dwelling places. We were surprised to see Europeans, Ibos, an Efik, Yorubas — all waiting anxiously to bid us welcome. It was a sea of faces. The whole compound was ablaze with colour. What a grand mixture of races! But the sorrow of it all was that there wasn't a single Hausa delegate. And one prays for the time when the S.C.M. will conquer the North too.

"Many of us were worn out with the long journey. Stomachs had become empty, belts loose, throats dry and many of us were dizzy with hunger. Soon after the bell gathered us all into the dining room. It is always wonderful, indeed surprising, how people forget their differences at table. It was funny, but very necessary, for every delegate to write his name on a piece of paper and pin it to his clothing, as everyone was unfamiliar to the others.

"Late at night we gathered in the college library, but not to read books. We all became choristers. At first it looked like a 'frog choir', but after we had cleared our throats the songs became melodious. We talked a lot, laughed a lot, sang a lot. This continued far into the night. But it was worth our while. We retired for sleep.

"The most important impression was the group discussions. Here people cast aside their prejudices and faced facts. This freedom of expression hardened in us the belief that between the East and the West there is no fundamental difference of outlook. It is a pleasure to reflect on how these future leaders of the country found it possible to discuss their problems in an atmosphere suffused with friendship and goodwill." As an Ibibio who was present expressed it, "The representation from many parts of Nigeria showed oneness of purpose and goodwill."

An Eastern delegate wrote : "Our prayers were all satisfactorily conducted. Even some of the ladies — senior friends — took part in the evening prayers, and they played their parts very well. My impression of Western Nigerian ladies, I think, was most remarkable. That was my first time of seeing ladies take so much active part and keen interest in organizations so world-wide as the S.C.M. The boldness with which they stood up and spoke to the audience, their articulation and intonation in the English language, their composure and serenity in the midst of men, African and European alike, will ever remain green in my memory. The senior friends were also exemplary of the type of women Nigeria wants today.

"The next day — Sunday — some of us attended the Holy Communion. Here we became conscious of the reality of our being the children of God, and of the need for a rebirth. With that consciousness we were enabled to finish the remainder of our discussions.

"But the most impressive part of the conference was the reading of the reports of all the groups. One wonders how such small heads as those attending the conference could thrash out such vexing problems and make recommendations. This was the beginning of the end of our conference. 'Can't we extend this conference?' one lady asked her neighbour. It needed to be extended for we all did enjoy it."

A woman student summed it up : "As it was the first all-Nigeria conference I was greatly impressed by the number of people in Nigeria who are interested in the spiritual growth of their country, and I am sure everyone took home lasting impressions which we pray will influence our lives for the better."

The West Coast needs a full-time travelling secretary — he must be the Right Man, money has to be found, and a development program worked out. Private secondary schools are springing up and are eager for Christian leadership. Even more urgent than the S.C.M. in colleges is the follow-up work of the isolated teachers, parsons and professional men and women who go forth to lonely jobs where there is little intellectual or spiritual companionship. "What is being done for S.C.M. members after they leave college?", is one of the leading questions invariably asked at every meeting attended by the present part-time travelling secretary. It is an urgent cry from those who know only too well the dearth of inspiration in rural Africa.

The opportunity is available *now* — but for how long?

PAX ROMANA CONGRESS

Amsterdam 1950

Impressions of a Federation participant

BRAM BREEBAART

"The collaboration of the intellectual in the work of redemption" — this was the theme of this highly impressive meeting in Amsterdam. As a congress, an immense act of worship, and a demonstration it was a remarkable event, in which Roman Catholicism expressed itself in many comprehensive aspects.

I could write much on the high level of planning, on the enormous quantity of "man-power", and on the typical "show" displayed in such a meeting. Each participant wore, next to the strip of paper with his name, a beautiful brass medal with the Anno-Santo symbol, and a small yellow knot. The man in the street could not help but be interested by such ostentatious symbols. In short, the material aspects of the congress were perfectly organized, and the congress plan in its variety of colours admirably constructed.

It is difficult to describe the various feelings you experience when you live for a week in such a world. You are at the same time isolated and committed. The idea that you are the only heretic (there were almost no other non-Catholics present) does give you an unpleasant feeling of "self-consciousness", but at the same time you feel the necessity of being a much more conscious member of your own church. Catholicism is a world pervaded by an immense common faith, but also by a very secular "horizontal" way of thinking and clothing things in a general religious garment of an ideological nature. The theme was highly significant: the collaboration that would help to express the redemption of mankind was seen as activity to extend the Church. But this consisted mainly of a new strategy to influence secular ideology by stressing the necessity of a Christian world view, an aggressive Christian order, in which every era of life must be permeated by the Christian, i.e. Catholic, element.

You never realize so vitally the *misère et grandeur* of your own apostolate as in such a gathering. On the one hand, in this congress a group of eminent scholars lectured for six days in big meetings and smaller discussion groups on the various ideological consequences of Catholic faith in the world today. For those of us who feel in the core of our being the tension between faith in Jesus Christ and the various aspects of life and culture, this is something to be envied. There is a tremendous architectonic power in this Catholic thinking, with its two parts, "the fidelity to the service of the Church", and "the positive conquering conception of Christianity" (Prof. Veronese). But looking more deeply, we cannot help but be struck sometimes by an alarming simplification. I remember one Italian (!) professor who spoke about overpopulation. According to him, neo-malthusianism is an evil and overpopulation does not exist — there is only a lack of efficient distribution (which is very

much like telling a starving man that the world food situation is excellent). His conclusions fitted exactly the truths of the Catholic faith. In contrast with this extreme, I remember an address by the Polish *émigré*, Prof. Halecky, on "The Meaning of History", which was so truly biblical and unforgettably splendid that this one lecture alone would have made participation in the congress worthwhile.

To a Federation man, accustomed to the discussion of great theological issues, the absence of real theological thinking was very striking. Theology seems to belong only to the clergy. Others have to think out the consequences. This fact determined the character of the discussions, which were much less vital and profound than those to which we are accustomed. The lack of any real divergence of opinion was at the same time enviable and unconvincing. It is tremendously interesting to relate the outward aspects of their faith to their theological foundation. I met Catholic students who had never been aware of the relation between their attitude towards the World Council of Churches and the Catholic idea of dogma. Thus you could sometimes function like a Socrates, making people conscious of what they unconsciously accepted.

The most appalling thing in Catholic comprehensiveness is the close link between the most burning spiritual piety and secular strategy. It is quite moving to hear about the work being done by many simple priests in Asia and in the big cities of the world. But at the same time there is an over-easy identification with certain political forces, though there were some signs of unrest about this. It was a great pity that the modern progressive missionary movements in France were not very well represented. Perhaps the lack of interest in solidarity and ecumenism would have been less marked if they could have been present. In their place there were many American Catholics, probably even more than the organizers expected. The language problem was a significant illustration of this shift towards the Anglo-American countries: it was completely unsatisfactory to use French as the main language without a rather complete system of translations — something that apparently had not been realized before.

The congress was a good manifestation of Catholicism as it is today. There was a real spirit of spiritual offensive, and an intense piety in many utterances. There were moving records of old priests who, in a deep love for God and a readiness for self-sacrifice, had suffered terribly from political pressure. But at the same time you are painfully struck by the secular optimism and lack of spiritual criticism. Man is simply the continuation of the work of Redemption — every success in the war of minds is an extension of the Kingdom. Isn't this the most tragic fact — that corruption and aberration seem so closely connected to the very roots of the faith and structure of this church? We must, however, recognize that our own churches are often liable to the same aberrations.

Pax Romana made me realize anew that our refusal of Roman Catholicism can never exist without confessions of sins and an ever-renewed, continuous prayer for the realization of the Kingdom.

FEDERATION AROUND THE WORLD

South Africa

The following are extracts from The S.C.A. Newsletter describing a Mission Week at Rhodes University College, September 13-20, 1950.

Have you ever held a Mission at your university? What do you understand by the word Mission? Do you think that you ever should or could hold a Mission? We did not know the answer to these questions either when they first cropped up at our Pre-Term Camp at Rhodes this year. We had come along prepared to discuss and plan the year's work, but I don't think the word Mission had seriously entered into our thoughts.

Imagine our surprise then, when we arrived to find Margaret Nash with big ideas about a Mission that we would have to carry out. It is all very well to hold a Mission, I thought, as long as it does not fall on one's own shoulders. As long as there is somebody else to whom the blame can be given if the thing is a flop, then it's all right, but when someone else organises a Mission for you and then goes away again it is a bird of a different colour.

So it was with very mixed feelings that we set out to discuss this project. We knew all the reasons why we should not have a Mission. I think they were all ranged up inside our heads ready to be trotted out to keep us from being convinced that a Mission was God's will. We could have given you fifteen different reasons why we were not prepared to hold a Mission, all of which the Rev. Cook countered with the word "faithless". And it was true. We were all wondering how we were going to hold a mission and what WE would have to do. If it were a flop then WE would suffer or be ridiculed or perhaps lose popularity.

Convinced as we soon were that the Mission was not only possible, but God's will for us, and an excellent

opportunity for witness in the College, we set about making plans that took us well into May. We had a camp in May — a temperature camp — to see if we were prepared to go through with it, but long before May we had had our answer. There had never been such activity in the group before. We had and were getting up to forty people at morning prayers. We had cells organised in every house to coordinate the work there. Our Bible study groups were so arranged that almost every house met once a week to study the word of God around the theme of Christian discipleship. So the work progressed under the guidance of the Rev. L. A. Hewson in Grahamstown and the Rev. A. J. T. Cook in Port Elizabeth. One month before the "Focus on Faith" a series of lectures on Christian doctrine was given by Prof. Horton Davies to prepare the ground for the Mission...

Now that it is all over, we look back and see how small our faith really was... The first thing we learned was how crippling it is not to trust God. We learned that the power of God overcomes distances and gives a greater degree of insight to those who work for Him. Our two speakers had not seen each other for years although they had worked together at Cambridge, and the Rev. Wade had just returned from England before the "Focus" began, and yet if the phrase "hand in glove" ever had any significance it did then. It was like a planned campaign with months of close cooperation and exchanging of ideas, and yet how different their approach was. It came as a bit of a shock the first time to hear the Rev. Cook say, "Well, let's have five minutes together now and discuss to-night's topic..."

The idea was to present, unemotionally and factually, the Gospel of Christ. The enthusiasm on all sides was very striking as was the fact that a great many students with no church affiliation

attended. Personal interviews and private decisions continued all week and at the end 120 students attended an early morning service to dedicate their lives to God.

Sweden

A very important part of Swedish S.C.M. work is carried on in the two High Schools Movements which have approximately 3,000 members. The following is taken from the report of a High School Movement Conference held in Munkviken, as published in Gymnasisten, magazine of the Movement.

Ninety high school students were present at this summer conference in the north of Sweden, and thoroughly enjoyed the program, which included some swimming in the Baltic Sea. The theme of the conference was a very central one: "Our lives must be tied to God and get their direction from Him. His Son is our Saviour." We listened to four lectures and four Bible studies through which God and His Son became more living realities to many of us. The addresses were on "God and Reality", "I and the Others", "God's Struggle for Us", and "God and Eternity". The theme of the Bible studies was "The Bible — God's Word". Among other things we learned about the different views of the Bible which have prevailed at different periods, and about the historical view prevailing at present. We were made to see the value of the Old Testament and to see that Christ is its centre as well as the centre of the New Testament. These Bible meditations were unforgettable periods of worship and inspiration.

To the joy of local committee-members-to-be a leadership training program was held for one hour each day of the conference. During these periods the jobs of the respective committee members were clarified, and help was given in such practical subjects as the preparation of speeches, introductions, discussions, etc. I think this is an idea which ought to be followed up in the future for the benefit of our whole S.C.M. work in schools.

India

The following extracts from Student Outlook, publication of the S.C.M. of India, Pakistan and Ceylon, describe a work camp conducted by the Rural Service Squad of the Indian S.C.M. During the two weeks' camp the students constructed a leprosy clinic which was formally opened on October 15.

On Saturday a small group of seven young men gathered together at Pam-mal with scarcely any idea of how the work ahead of them was going to be tackled. Sunday was a day of quiet retreat, the members of the camp spending the forenoon meditating upon the task ahead of them and trying to seek guidance and strength from above through fervent prayer. The next morning the campers were up and ready early. Tools in hand and with joyous determination, they stood at the site of their work as the Secretary offered a small prayer begging for God's blessing on the work taken up with cheerful industry and in faith.

During the day, more members joined the camp so that by the end of the day the number had risen to fifteen which was almost constant during the first week. From 6 a.m. to 9 a.m. we had work. Then after breakfast we met for Bible study from 9.30 to 10.30. From 11 until 1 p.m. again construction was carried on, followed by a recess of two hours. At 3 o'clock the work started again and went on till 6 p.m. and at times till dusk fell. When all finished their bath, up the hill we went after a day of toil and labour in the merciless sun to feel the presence of the Lord, to bring before His mercy throne the day's work and to get spiritual sustenance, new cheer and hope for the work of the morrow. There we had the evening worship, one of the campers leading the group in prayer. Then came the most lively period of the day when all of us sat enjoying the delicious food — or so it seemed to our well-sharpened appetites! — with healthy mirth and gay laughter, reviewing and recounting the interesting incidents of the day. By 9.30 p.m. the

whole camp was quiet, clothed in balmy, soothing slumber.

Now that it is over, what is it about the camp that still remains green in our memories? Casting about for an answer to this question we would like to put it down under three headings — a sense of the dignity of labour, Christian fellowship and Bible study.

It was amazing to note how every one of the campers was keen to do something rather than keep idle. All the sense of false dignity and shame was lost. All were striving hard, as best they could, to see that by the end of the camp the building would be complete. The work camp also made us aware of our hidden capacities for work, and it wiped away the thin film of lethargy and self-solicitude from our minds and made us realize the hardships of the common labourer striving hard day in and day out just to eke out a living.

Men and women associate, not in their labours, but merely in their pleasures. But here happy circumstance permitted the development of good fellowship, that compounded feeling, which proves itself to be strong as death — that which many waters cannot quench, nor the floods drown. One cannot overemphasize the true Christian fellowship that existed in the camp. All were one in the cause of the Cross, sinking all their differences and putting their intelligence and capacities in the common pool for the benefit of every individual. A sense of unity, comradeship and brotherhood pervaded the camp air and made itself palpable in all activities, especially in labour.

The main theme of Bible study was "The Call of God". A very illuminating analysis of how various figures in the Bible were called by God, revealed that they were called while they were at their daily work. This was important and very heartening to the members of the work camp. Even while we were doing the odd jobs of the day we were made to realize that God was working in and through us and that the Divine hand was in the smallest details of our daily routine work.

Finally, we are constrained to say that the loving presence of our Master

was with us, guiding us at every step throughout the camp so that the days we spent at Pammal have left behind memories — and we hope an inspiration too — never to be effaced by human hand.

* * *

Our readers will be interested to know that the Missionary Service Fellowship of the Australian S.C.M. undertook to raise money during 1949 to help the Indian S.C.M. to buy a jeep for its rural service work. As a result of this effort, Australian £131 were raised. Unfortunately, this sum covers only about one third of the cost of a jeep. Any contribution of other groups in the Federation will be heartily welcomed. This is a very concrete way to support one of the Student Christian Movements in its Christian task of witness and service.

United States

The National Conference of Methodist Youth, composed of delegates from state Student Movements and conference Youth Fellowships, met in the autumn at Denver, Colorado, to plan and outline the emphases and projects for the coming year's program.

The report of the Committee on Christian Faith called upon Christian youth to reaffirm their faith in the meaning of life as a sacred trust from God to be used for Him in the service of mankind, for all men are the sons of God. "We believe in God, the Father and Creator of life, who is the source of inspiration and guidance... We believe in Jesus Christ, the Son of God and Man, teacher, example, and Saviour of the world. We believe in the Holy Spirit as the ever present truth in our lives for comfort and strength. We believe that it is necessary for us to understand the true nature of sin and to identify it for what it really is. We must also know what the creative power of love can do about the sin in our time."

The National Conference reaffirmed its belief in the ecumenical church as it finds expression through the United Christian Youth Movement, the United

Student Christian Council, the Youth Department of the World Council of Churches, and the World's Student Christian Federation.

The Committee on the Domestic Situation affirmed that all meetings sponsored by the National Conference should be held without any racial discrimination or segregation. It supported the right of labour and management alike to bargain collectively, and urged the appointment by the General Conference of the Methodist Church of social industrial secretaries to work in the fields of housing and labour relations and to promote social legislation. It declared that the National Conference would not endorse or support war, nor allow its facilities to be used in furtherance of war or preparation for war. The Conference will uphold and support conscientious objectors to war, conscientious participants and those who because of Christian convictions refuse to register. It is opposed to universal military training or conscription in peacetime, and recommended definite action in the promotion of understanding among all people.

The Report of the Committee on Christianity, Communism and Democracy said in part: "As Christians we believe in democracy. Democracy for us means a way of life that takes that which any individual has to offer at the time and place he offers it and through the discipline of group fellowship molds his or her contribution into maximum usefulness for the largest number. The heart of democracy is the Christian respect for personality. The greatest need of our modern day is to re-establish the fact that man is the Son of God... A second great need... is the re-establishment of the lines of democracy. There is a growing tendency in our world to place responsibility for determining policies and organizations in the hands of a few. In democracy, citizenship is everyone's responsibility and privilege." The committee went on record as favouring unofficial social action groups to pioneer in thought and action areas where official church agencies seem reluctant to move ahead. They should

be bound by no political party, social group or community custom but should be free to voice their opinion on issues and perform their service activities in order to interpret and live the mind of Christ as best they understand it. The Committee urged Christian groups not to work in any "front" organization which will use them to further their own ends.

Following a report of the Committee on Peace, which recognized "that an act of aggression has been committed by the communist government of North Korea", an unofficial poll revealed that a large majority of the delegates supported the military action taken by the United Nations in Korea, but opposed independent military action taken by the U.S. The report continued: "The great desire of the Asiatic nations is for political independence, economic progress, and just racial attitudes.

"If political democracy is to take root and thrive in Asia, the United States and other western nations must pursue policies which meet these legitimate desires of the people of Asia. This means that American support should be given consistently to freedom from foreign rule, to programs of economic reform which will eliminate starvation and raise the standard of living among the common people, and to legislation and practices which recognize the equality of all races. This is the type of program for which democratic leaders in Asia are calling and which will aid their efforts for the peaceful development of that great continent."

France

This description of the French S.C.M. camp at Arigès (Cévennes) is translated from Le Semeur.

Our national camp, which this year was a leaders' training camp, took place at the château d'Arigès, near Florac, on the river Tarn, during the latter part of July and the beginning of August.

The program, rather austere at first sight, included a series of studies on the Apostles' Creed led alternatively by

national secretaries Maurice Sweeting and Max-Alain Chevallier, a series of discussions on the general theme of humanism introduced by students and under the "philosophical" chairmanship of Michel Philibert, who did not limit himself to this activity but also presented to us a study cycle on man and his relations with animals, things, his neighbour, God, and himself, with a "surprise discussion" on flirting which was not planned in the program!

During the long evenings, and in the changing light of acetylene lamps, our intellects were stimulated by studies on Kafka, Goethe, Dante and "le Père Ubu" and a concert of Bach records.

In fact, our discussions often covered more than the prescribed program: inevitably studies on the Creed led us to think of vast subjects like baptism, Holy Communion, marriage, the authority of the Bible, etc. The way in which they discussed revealed how students lack biblical and theological culture, and often passively accept dogmas which they take for granted. Strangely enough, no heresy was expressed during our meetings; does this mean that students are not interested in such questions? Perhaps we should not go so far, but this orthodoxy, which is spreading more and more among students to the satisfaction of some people, seems rather disquieting, especially when it is not accompanied by deep personal study and reflection.

The discussions on humanism were generally more lively, and enabled us to approach the problems of mechanism of techniques (with their social and economical implications), etc., in a varied yet not superficial way.

Our talks on the life of the S.C.M. were concerned with programs, possibilities of action in the university, methods of evangelization, and above all the best way to coordinate the efforts of different provincial groups so as to enable each of them to profit from the work of the

others, either by correspondence between leaders or indirectly through the Paris headquarters which would provide the groups with study plans, bibliographies, documents, etc. There was a definite need among students for a greater coordination of programs especially in the field of political and social questions. Of course the particular problems of each group were also widely discussed in a more informal way at coffee time.

But this camp was not only a study camp: the students, whose mental capacity had often been severely taxed, had a chance to relax by playing volley ball, swimming in the Tarn (where a few imprudent swimmers nearly drowned!), playing bridge or going for walks at night.

We should also mention a mountain climbing expedition the memory of which remains engraved in the minds and foreheads of three girls who were showered with stones, another climbing expedition to Mount Aigoual where the rising sun did not deign to appear, and finally, after a harassing walk of six hours, an improvised theatrical show on the fair ground of Meyrueis, where we played "La demande en mariage" of Tchekov (which we had learned in one afternoon) and presented a varied song and variety program which was successful enough to enable us to compensate for a rather considerable deficit. This show came to a triumphant close with a brilliant display of fireworks given in our honour by generous tourists!

This camp, planned according to an entirely new formula, was therefore characterized by great variety from which every one of us benefited: its main objective was the long range one of forming students for the task that awaits them in the university, and it is only now as the life of the S.C.M. groups starts again at the beginning of the academic year that we shall be able to judge its fruits.

INTERCESSIONS

At the beginning of another year let us return to God and adore Him as our Creator, our Redeemer and our Lord in the Church and in the world.

Worthy art thou, O God, to receive the honour and the power ; for thou didst create all things, and because of thy will they are and were created.

Glory be to thee, O God.

Glory be to thee, O Christ, who didst redeem with thy love men of every kindred and tongue and people and nation.

Glory be to thee, O Christ.

Glory be to thee, O Holy Spirit, for thy work in the Church, which will not cease until thou hast made of all mankind one family, to the praise and glory of God.

Glory be to thee, O Holy Spirit.

Let us pray for God's blessing on all meetings being called by the World's Student Christian Federation, by the national Student Christian Movements, and by the local S.C.M. groups, that students and teachers everywhere may be led to know Christ, and follow Him as Lord.

O thou who art the sun of righteousness, ever more arising and never setting down, flooding the world with life and gladness, shed upon us, we pray thee, thy glorious beams to scatter the night of sin and the mists of doubt and ignorance, that we may walk purely as in the day, and joyfully in thee, the one true Light, who livest and reignest with the Father and the Holy Spirit, one God, for ever and ever. Amen.

Let us pray for world peace.

Eternal God in whose perfect Kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love, so guide the events in the world, we pray thee, that the nations may find their security not in force of arms but in the true welfare and service of the people, and in that fellowship revealed to us by thy Son, Jesus Christ our Lord. Amen.

Now unto God the Father, God the Son, and God the Holy Spirit be ascribed, as is most justly due, all honour, power, might, majesty, and dominion henceforth and for ever more. Amen.

Worship in the Ecumenical Movement: A Student Approach

by WILLIAM NICHOLLS

A study book or worship in an ecumenical setting to help those responsible for planning worship in local groups and at conferences. The book includes study material and questions on both the theological and practical issues involved in the common worship of Christian students from different confessions and offers suggestions for the use of different kinds of service. May be ordered from W.S.C.F. headquarters, 13 rue Calvin, Geneva. Price: Swiss Frs. 2.50 ; 2s. 6d. ; \$0.75.